

Tracts.

FF
22

“Draw nigh to God, and He will draw nigh to you.”—JAMES iv. 8.

If we obey this injunction of the Apostle with honest sincerity of heart, we shall find, to our great joy, that it is more easy to approach our heavenly Father than we could have believed; “His compassions fail not.”—Lam. iii. 22. The Lord Jesus said: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God.”—John iii. 14, 15, 17, 18. He also declared: “I am the Way, the Truth, and the Life; no man cometh to the Father but by me.”—John xiv. 16. If in earnest to seek after God, let us take the easiest way to find him. Let us believe the Lord Jesus, and look to him and wait upon him for aid. If we do this in earnest, he will, for the honor of his own name and promise, listen to our cry; he will lift up the light of his countenance upon us; his promise is: “Him that cometh to me, I will in no wise cast out.”—John vi. 37. Thousands have found him “the Way, the Truth, and the Life,” and thousands more may; yea, all may enjoy this blessed privilege. The most feeble one, the most ignorant one, the most sinful one need not be discouraged; Jesus died for all; he shed his most precious blood as an atonement for us all; he is indeed the Lamb of God; he did not “come to call the righteous, but sinners to repentance.”—Matthew ix. 13. Our God sees our need of a Saviour; he knows all our wants; “he remembereth that we are dust.”—Psalm ciii. 14.

The encouraging language to the church of old was: “Ask and ye shall receive,—that your joy may be full.”—John xvi. 24. The Lord Jesus said: “God is a Spirit, and they that worship him, must worship him in spirit and in truth.”—John iv. 24. If, then, true worship must be in spirit and in truth, who can help us to perform it but our holy High Priest, the

Lord Jesus Christ? "No man cometh to the Father but by me." The Apostle declares, "Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

If we desire to make sure of our salvation, let us go directly to the Lord Jesus, to him who is the way, the truth, and the life, who, by his Holy Spirit, dwells in our hearts. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."—2 Corinth. xiii. 5. If we turn our hearts towards our God, earnestly seek after him, and patiently wait upon him, beseeching him to lift up the light of his countenance upon us for the sake of his dear Son, our Lord Jesus Christ, we shall surely find him to our inexpressible joy, and be enabled to realize the comprehensive declaration, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3.

The righteous in all ages have daily called upon God, as Daniel the Prophet—Daniel vi. 10; David, the sweet Psalmist of Israel—Psalm lv. 17; and the dear Saviour himself spent whole nights in prayer to God—Luke vi. 12. It should also be our practice, to set apart a portion of each day for the purpose of waiting upon God; let nothing prevent us from this indispensable duty. If, dear reader, thou wishest to make rapid advances in thy heavenly journey, then be diligent and faithful in waiting upon God. If our thoughts wander, return again and again to Him. If we are patient and sincere, the power of the Lord will arise in our hearts; we shall feel the tendering influences of his Holy Spirit; we shall be able to approach the throne of grace; our mouths will be filled with prayer for forgiveness of our many sins for the dear Saviour's sake; we can petition the Almighty for a new heart—a clean heart, for more heavenly-mindedness, and for abundant grace to walk acceptably before him; our hearts will be filled with praises for his unspeakable mercy in allowing his poor unworthy creature to draw nigh unto himself; we shall thank him for all his many favors and mercies; we can say, Abba, Father, "The Spirit itself bearing witness with our spirit that we are the children of God."—Romans viii. 16.

Dear reader, these are everlasting truths; this is the short, comprehensive way to salvation. Give it but a fair trial, and thou wilt find what is here said falls far short of the blessed reality; "For it is written, Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."—1 Corinth. ii. 9, and Isaiah lxiv. 4.

"Seek ye the Lord while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 6, 7.

Dear Reader,—If not assured of thy salvation, through the mercy of God in Jesus Christ, thou shouldst lose no time. "For what is your life? it is even a vapor that appeareth for a little time, and then vanisheth away."—*James* iv. 14. We see the young, the strong man and the aged, alike called "to give an account of the deeds done in the body;" they are cut down like the flower of the field. "For the wind passeth over it and it is gone, and the place thereof shall know it no more."—*Ps.* ciii. 16. "The goodness of God leadeth thee to repentance."—*Romans* ii. 4. "Look unto me and be ye saved, all ye ends of the earth, for I am God, and there is none else."—*Isa.* xlv. 22. If we would be saved we must look unto the Lord:—we must seek him and he will be found of us. The Lord Jesus is the door by which we must enter the Kingdom of Heaven. It is through Him we have access to the Father. A historical belief in Jesus is not enough; we must know Him as revealed in the heart. We have many assurances in Holy Scriptures that he dwells in our hearts: He promised to send the Holy Spirit to be with us, and that we should know Him.—*John* xiv. 17. If we would know Him, we must look for Him where He is to be found; we must wait upon Him in the silence of all flesh. If we turn our thoughts intently to the Lord, He will reveal Himself to us; then be incited, dear reader, to be earnest in this matter. The Apostle told the Athenians, "That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in Him we live, and move, and have our being."—*Acts* xvii. 27, 28. "Truly my soul waiteth upon God; from him cometh my salvation. My soul, wait thou only upon God; for my expectation is from Him. Trust in Him at all times, ye people: pour out your heart before Him: God is a refuge for us."—*Ps.* lxii. 1—5—8.

There are many precious promises in Holy Scripture to those who wait upon God. This exercise of mind is very prof-

itable; it draws our thoughts away from things of a perishing nature, and fixes them upon things eternal. If we seek our Heavenly Father, he will allow us to approach his footstool. His love to poor souls was so great, that "He was in Christ reconciling the world to himself." The Prophet, speaking in the name of the Lord, declared, "The soul that sinneth, it shall die."—*Ezek.* xviii. 1. Therefore our compassionate God, that he might relieve the souls that He had made, from that penalty, sent His only begotten Son into the world—who took flesh, and as man died—that we might live: accepting as an atonement for our sins, the precious blood of Christ, who as a Lamb without a spot was slain, that His blood should shield us, like that of the Paschal Lamb did the Israelites of old, who trusted in it.—*Exodus* xii. This condescending mercy should greatly encourage us to trust in Jesus. Sinners as we are, we have the strongest of evidence that it is the will of our Creator that we should all be saved. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?"—*Romans* viii. 31, 32.

Then, dear reader, turn to the Lord with full purpose of heart. If thou dost feel sinful, weak and discouraged, remember that Jesus died for thee, that He is all powerful—that "He ever liveth to make intercession for thee." Trust in Him, confess thy sins to Him—tell Him all thy needs, and in his name plead for pardon—ask for a new heart, a sanctified will, and that thy affection may be fixed on heavenly treasures. This do in sincerity of mind, and with untiring perseverance, and thou shalt surely find, to thy inexpressible joy, the way to the Kingdom of Heaven open before thee. Thou wilt be enabled, through Divine help and guidance, to walk in the narrow way, and pass through the strait gate. Jesus himself being "the way," as well as "the door" into the sheep-fold, by Him "if any man enter in, he shall be saved, and shall go in and out and find pasture."—*John* x. 2. "Wait on the Lord, be of good courage and he shall strengthen thy heart; wait, I say, on the Lord."—*Psalms* xxvii. 14.

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.”—JOHN xvii. 3.

Dear Reader—Art thou acquainted with the Lord Jesus Christ? If not, hast thou eternal life? Then how important it is that thou shouldst know Him!

But thou mayst say, I am expecting when done with this earth—when I go to the unseen world, there to know the Lord Jesus—then to enter into life eternal; but surely so great a blessing is not attainable in this present state of being. Believe me, dear friend, this persuasion cometh not from our Heavenly Father. Jesus our Saviour said, “If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him, and make *our abode* with him.”—John xiv. 23. “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”—Rev iii. 20. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”—John xiv. 16, 17. We have here the precious promises that the Lord our God will take up His abode with us—the Lord Jesus will come in and sup with us, and we with Him, and the Holy Spirit shall be in us and dwell with us. Do not these things refer to this life? Undoubtedly they do. The Apostle exhorts believers—“Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”—2 Cor. xiii. 5. “If we love one another, God dwelleth in us, and his love is perfected in us.”—1 John iv. 12. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”—1 Cor. iii. 16, 17. “Know ye not that your body is the temple of the Holy Ghost, which is in you,

which ye have of God, and ye are not your own.”—1 Cor. vi. 19.

“All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father, and he to whom the Son will reveal him.”—Luke x. 22.

We may infer from the foregoing passages of Holy Writ, and from many more which might be quoted, that even in this life believers in the Lord Jesus may expect the presence of their Lord to be revealed in their hearts—that He will make known to them the Father; and that He will send the Holy Spirit to abide with, and to guide them into all truth, and to be with them for ever—according to His promise.

If we are favored to experience these things, (and all are called to enjoy them,) do we not know the only true God and Jesus Christ, whom He has sent—have we not eternal life in the sense alluded to by our Lord?—John xvii 3.

Dear reader, do not put these things aside until thou leavest this world, or to a more convenient season. Now is the time. “Behold, I stand at the door and knock.”—Rev. iii. 20. If thou wilt open the door, the Lord Jesus will come in and sup with thee. Open to Him then without delay, if thou hast not yet found thy Saviour, for “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John iii. 16. “He that spared not his only begotten Son, but delivered him up for us all, how shall he not with him also freely give us all things?”—Rom. viii. 32.

The Lord Jesus is the door.—John x. 7. If any feel themselves not at peace with God, either because they know Him not, or they have committed sin, or in any way alienated themselves from their Father’s love, the way to God is by and through the Lord Jesus Christ—the only way of restoration to that peace which the children of God know, is through the dear Saviour. He is our High Priest, our Intercessor and Advocate with the Father. He willingly pleads in our behalf. We may come “boldly to the throne of grace in His name, that we may obtain mercy and find grace to help in time of need.” Delay not therefore—“Now is the accepted time, now is the day of salvation.”

Thou, God, alone, art all thy children need,
And there is none beside.
From Thee the streams of blessedness proceed;
In Thee the bless’d abide;
Fountain of life and all abounding grace,
Our source, our centre, and our dwelling-place!

Madame Guyon.

Duty and Advantage of Waiting upon God.

“Wait on the Lord, be of good courage, and he shall strengthen thy heart : wait, I say, on the Lord.”—Psalm xxvii. 14.

As in all ages, the righteous have been concerned to wait upon, pray unto, and draw nigh unto God, it is believed some little hints, as to the best course to be followed, in such an important matter, might aid the Christian traveller heavenward, and induce him to persevere and not be discouraged.

The Lord Jesus himself, by the parable of the unjust Judge, invites believers “to pray always, and not to faint.”—Luke xviii. 1 to 8. And many other passages of Scripture might be quoted to the same purport. If, dear reader, thou art desirous to make progress Zionwards, observe the following practice, and thou shalt doubtless make rapid steps on thy journey, and will be ready, through the mercy and goodness of thy heavenly Father, at any time, to pass from the fleeting scenes of time to the realities of Eternity.

In the morning, while the body and mind are fresh, be careful to set apart at least half an hour for reading the Scriptures, and silent waiting upon God, endeavoring as in his presence to think reverently of him. Dismiss all other thoughts, and if they will intrude, turn away from them and fix thy attention wholly upon Him, longing in thy inmost soul for the lifting up of the light of His countenance upon thee. Oh, if thou art favored thus, to introvert thy thoughts, and fix them upon God, under a sense of thy own poverty and weakness, He will, for the sake of his only beloved Son, for His mercy’s sake, and for thy poor soul’s sake, draw nigh unto thee. Thou shalt know him for thyself, as thy reconciled heavenly Father—thou wilt be enabled to petition Him for pardon for past offences, in the name of Jesus; for preservation from evil and

all that may offend, and thy mind will be enabled to trust in His Providence and rely upon His power and protecting care for the events which may follow. At the close of the day, before retiring to rest, let me beseech thee, dear reader, to observe again a season of reading the Scripture and silent retirement of soul and waiting upon God. If faithful in this exercise, and diligent, thou shalt know a lying down in peace and safety, and there shall be none to make thee afraid; "thy peace shall be as a river." For if God be for thee, who then can be against thee? May we all be in earnest, and of good courage, to draw nigh to our heavenly Father—if "he spared not his own Son, but gave him up for us all, how shall he not with him freely give us all things?" even grace to walk acceptably before him in humility and singleness of heart, restraining us from evil, by his good Spirit guiding our feet in the paths of safety and holiness; and if we commit sin, forgiving us for his dear Son's sake, on repentance and amendment. Oh! the wisdom and safety of waiting upon God. Surely, if we once enjoy this high privilege, we shall not be willing to let the pleasures or cares of this life prevent us from this indispensable duty and necessity, but will "with patience run the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb. xii. 1. Be of good courage, humble seeker after God. He knoweth all thy need; not a sparrow falleth without his knowledge; even the very hairs of thy head are all numbered; therefore be in earnest, be diligent in drawing nigh unto Him, and he will surely draw nigh unto thee. "And let us not be weary in well-doing, for in due season we shall reap, if we faint not."—Gal. vi. 9.

"Christians, cast on Him your load,
To your tower of refuge fly;
Know He is the living God,
Ever to His creatures nigh.
Seek his ever open door
In your hours of utmost need;
All your hearts before him pour,
He will send you help with speed."

“Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.”—Matt. xi, 28, 29. “And him that cometh to me I will in no wise cast out.”—vi, 37.

To all who believe in the Lord Jesus, these words of the dear Son of God, of him who declared that all power in heaven and earth was given unto him, should in times of trial encourage us to trust in him—to look to him for help to pray in his name for sustaining grace, and the lifting up of his countenance upon us. In seasons of distress, when we seem indeed to have come to the end of all earthly help, how comforting and assuring is a little sense of the presence of our God, as revealed in the heart! And this, dear reader, through the mercy of our Heavenly Father in Christ Jesus, is placed within thy reach. Thou mayst say, but how can I attain to it? there is nothing I desire so much! The answer is, thou must look for the Divine appearance in thy own heart; thou must retire to the centre of thy soul, and there wait patiently for him to make himself known. If favored thus to introvert thy thoughts, not long shalt thou wait! He that filleth all things will soon show himself, and when he comes in, joy and gladness are with him; sorrow, and doubt, and distressing care all fly away; we can rest in his mercy, and power and love, knowing that “if God be for us, who then can be against us?”

Are any afflicted by the death of dear friends? To the mercy of God in Christ Jesus we must go for consolation. “He was a man of sorrows and acquainted with grief.” He knoweth our need of his sustaining arm, and if we turn to him, with our whole heart, he will not leave us comfortless, but according to his blessed promise, he will come to us; and when he appeareth, the heart that was sad can rejoice; the wounded spirit find a healing balm, and our loved ones we confide to his redeeming love. There is no joy like that the Saviour giveth; it brings no sorrow with it.

Are any troubled at the loss of property? Are their earthly hopes and prospects clouded? Do all things fail, and go adverse to their wishes?—then look to Jesus: He was rich and became poor for our sakes—He possessed all things, and yet, “had not where to lay his head;” by his power he fed thousands, yet he was “ministered unto by many.” Go to him, then, thou distressed, forsaken one, pray to him for aid; “his hand is not shortened that it cannot save, neither his ear heavy that it cannot hear.” The Lord Jesus said, “All power is given unto me in heaven and in earth.”—Matt. xxviii, 18. Therefore, to whom besides canst thou go, to have all thy wants supplied?

Are any of us tempted to commit sin, in thought, or in deed?—the

Lord Jesus is still our refuge. "He was tempted in all points like as we are, yet without sin;" and he knoweth how to deliver out of temptation; and when the enemy comes into our souls "like a flood," the Lord is able to "lift up a standard against him," and he will do it, if we are sensible of our own weakness, and look to him; for he hath said, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isaiah xiv. 22. This is not an idle dream, but the real, earnest truth, as thou, dear reader, mayst prove for thyself: then if tempted to wickedness of any kind, go to Jesus.

Have any fallen into sin and grieved the Holy Spirit?—there is but one resource, the Lord Jesus. He is "the repairer of the breach, the restorer of paths to dwell in."—Isaiah lviii. 12. "The Lord hath laid on him the iniquity of us all;" his precious blood was shed as an atonement for our sins; and if sensible of our fall, and truly repentant, the Lord our God, "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John i. 9. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."—1 John ii. 1. Then, poor sinful soul, go to Jesus; he "came to seek and to save that which was lost;" he is thy Advocate in his name thou mayst come boldly to the throne of grace, and plead the offering up of his precious life for thy sake; He is thy Intercessor; "give no sleep to thy eyes, nor slumber to thy eyelids," until thou findest thy Saviour: depend upon it, if thou waitest on him, in humility of heart, and abasedness of self, with a firm intention to avoid the like sin in future, thou wilt find to thy inexpressible joy, thy sins all washed away, and thyself at peace with thy reconciled Heavenly Father: he will lift up the light of his countenance upon thee.

Do any feel poor and weak in spiritual things?—dead to their eternal interests?—to Jesus they must go. "He is the resurrection and the life." "He that believeth in me," said he, "though he were dead, yet shall he live."—John xi. 25. Go to him, then, in faith, lifeless as thou art; "His compassions fail not;" He knoweth all thy weakness: then wait patiently upon him, looking for and expecting him to renew thy spiritual life; he will not be unmindful of thee, but will give sustaining food; and although he may for a season hide his face, do not be discouraged; thou shalt surely reap an abundant harvest, if thou faint not. "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."—Isaiah xl. 30, 31.

HAVE FAITH IN JESUS.

Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.—2 Cor. xiii. 5.

Lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

If a man love me, he will keep my words ; and my Father will love him, and we will come unto him and make our abode with him.—John xiv. 23.

DEAR READER—Did ever the value and serious import of these passages of Scripture occur to thee? According to them we are the temple of the living God. He promises to abide with us, to walk in us, and to be a present helper in every needful time. The Lord Jesus declared, "I am the way, and the truth, and the life; no man cometh unto the Father but by me." Seeing this is the case, what can the poor sinner do, who is seeking after God, and feels the need of the pardon of his sins? What, I say, can he do better than to lay his case before the Lord Jesus, who, according to His promise, is ever present with us, who knows our need and is our advocate with the Father; and who has declared, "Him that cometh to me, I will in no wise cast out."

Dear Reader—Dost thou desire to be perfect, and to walk closely with thy God? Have faith in Jesus, believe in him as hearing all thy petitions, and as having all power in heaven and earth. Depend upon it, if thou go to him as to a present Saviour, thou shalt find to thy inexpressible joy, that Jesus is indeed near at hand. He not only delivers us from the guilt of sin, but also from its power. If we are tempted to do wrong in any way, the Lord Jesus will give us power to resist it if we apply to him. If evil thoughts oppress us and we turn to Jesus, he will scatter them. We have sorrow and trouble,—one glimpse of his presence and our burden is lightened. Our hearts are dead and cold to religion, and we feel poor and good for nothing, let us in faith remember the declaration of our Lord, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and we shall be comforted. While in this world we are in a militant state, and according to the injunction of our Lord, we must watch and pray lest we enter into temptation. Often during the day we should turn to our present Saviour, and ask him to keep us from evil, and to make us holy.

Believer—Does the world seem a blank to thee, and life a burden? Listen to the voice of Jesus speaking to thy soul. He says, I came to seek and to save that which was lost; I gave my life a ransom for many; I shed my blood as an atonement for the sins of all mankind; I am the Lamb of God; I suffered and endured agony on the cross, and cried out, "My God, my God, why hast thou forsaken me;" all this I suffered and endured for thy sake, and canst thou not bear with patience these small trials of flesh and spirit? Every branch in me that beareth fruit my Father purgeth it that it may bring forth more fruit. I make this world a place of trial to thee that thou mayst set thy affections on things above, where I am seated, thy advocate with the Father. This life feels a burden to thee that thou mayst more earnestly seek that eternal life, which is hid with me in God. If thou had not these trials of faith and patience, thou might set thy affections on things below, and thus fall short of making thy calling and election sure. As my delight is with the sons of men, and I would have none of them to be lost, all the afflictions I send upon them are for their refinement. If thou wilt seek first the kingdom of heaven and the righteousness thereof, I will add unto thee all things needful for this life, and for that which is to come. If thou shouldst meet with troubles and trials, come to me, I will enlighten thy darkness, I will lift up the light of my countenance upon thee. Should doubt and uncertainty attend thee, come to me for direction; all power in heaven and earth is mine, and if thou wilt seek my counsel, and patiently wait for it, thou wilt certainly be directed aright. There have been many of my servants who could testify that in every emergency of their lives they have found in me their needful resource; therefore be encouraged, I am not leading thee in any new way, but in old and tried paths. Tribulations are necessary. When I trod this earth, I was a man of sorrows and acquainted with grief, therefore those who would reign with me, must suffer with me. I will not leave thee comfortless, I will come to thee. Watch and pray, lest thou enter into temptation. I go to prepare a place for thee, and will come again and receive thee unto myself.

ON THE PRESENCE OF GOD.

BY ARCHBISHOP FENELON.

The true source of all our perfection is contained in the command of God to Abraham:
“*Walk before me, and be thou perfect.*”—(Gen. xvii. 1.)

THE presence of God calms the soul, and gives it quiet and repose even during the day, and in the midst of occupation—but we must be given up to God without reserve.

It takes no great time to love God, to be refreshed by his presence; to elevate our hearts to Him, or to worship Him in the depths of our soul, to offer to Him all we do and all we suffer; this is *the true kingdom of God within us*, which cannot be disturbed.

We must endeavor to awake within ourselves, from time to time, the desire of being devoted to God in all the extent of our powers; in our intellect, to know Him and think on Him, and in our will, to love Him. We must desire, too, that our outward senses may be consecrated to Him in all their operations.

Let us be careful how we voluntarily engage, either externally or internally, in matters which cause such distraction of the will and intellect, and so draw them out of themselves that they find difficulty in re-entering and finding God.

The moment we discover that any thing causes excessive pleasure or joy within us, let us separate our heart from it, and, to prevent it from seeking its repose in the creature, let us present to it God, the true object of love, the sovereign good. If we are faithful in breaking up all attachments to the creature, that is, if we prevent its entering into those depths of the soul which our Lord reserves for Himself, to dwell there and to be there respected, adored, and loved, we shall soon experience that pure joy which He never fails to give to a soul freed and detached from undue human affections.

Whenever we perceive within us anxious desires for any thing, whatever it may be, and find that nature is hurrying us with too much haste to do what is to be done, whether it be to say something, see

something, or to do something, let us stop short, and repress the precipitancy of our thoughts and the agitation of our actions—for God has said, that His Spirit does not dwell in disquiet.

Be careful not to take too much interest in what is going on around you, nor to be much engaged in it—it is a fruitful source of distraction. As soon as we have found what it is that God requires of us in any thing that comes up, let us stop there and separate ourselves from all the rest. By that means we shall always preserve the depths of the soul free and equable, and rid ourselves of many things that embarrass our hearts, and prevent them from turning easily toward God.

While outwardly busy, let us be more occupied with God than with every thing else. To be rightly engaged, we must be in His presence and employed for Him. At the sight of the majesty of God, our interior ought to become calm and remain tranquil. Once a single word of the Saviour suddenly calmed a furiously agitated sea; one look of his at us, and of ours towards Him, ought always to perform the same miracle within us.

We must often raise our hearts to God. He will purify, enlighten, and direct them. Such was the daily practice of the sacred Psalmist: "*I have set the Lord always before me.*" (Ps. xvi. 8.) Let us often employ the beautiful words of the same holy prophet: "*Whom have I in heaven but thee? And there is none upon earth that I desire beside thee! God is the strength of my heart and my portion for ever!*" (Ps. lxxiii. 25.)

We must not wait for a leisure hour, when we can bar our doors; the moment that is employed in regretting that we have no opportunity to be recollected, might be profitably spent in recollection. Let us turn our hearts toward God in a simple, familiar spirit, full of confidence in Him. The most interrupted moments, even while eating or listening to others, are valuable. Tiresome and idle talk in our presence, instead of annoying, will afford us the delight of employing the interval in seeking God. Thus all things work together for good to them that love God.

Let us be accustomed to recollect ourselves during the day and in the midst of our occupations, by a simple view of God. Let us silence, by that means, all the movements of our hearts, when they appear in the least agitated. Let us separate ourselves from all that does not come from God. Let us suppress our superfluous thoughts and reveries. Let us utter no useless word. Let us seek God within us, and we shall find Him without fail, *and with Him, joy and peace.*

ON PRAYER.

BY LADY GUYON.

ALL are capable of prayer, and it is a dreadful misfortune that almost all the world have conceived the idea that they are not called to prayer. We are all called to prayer, as we are all called to salvation.

Prayer is nothing but the application of the heart to God, and the internal exercise of love. St. Paul has enjoined us to "*pray without ceasing*," (1 Thess. v. 17,) and our Lord bids us watch and pray, (Mark xiii. 33, 37;) all, therefore, may, and all ought, to practice prayer.

Let all pray: you should live by prayer, as you should live by love. "*I counsel you to buy of me gold tried in the fire*." (Rev. iii. 8.) This is very easily obtained, much more easily than you can conceive.

Come all ye that are athirst to the living waters, nor lose your precious moments in hewing out cisterns that will hold no water. (John vii. 37; Jer. ii. 13.) Come, ye famishing souls, who find nought to satisfy you, come, and ye shall be filled! Come, ye poor afflicted ones, bending beneath your load of wretchedness and pain, and ye shall be consoled! Come, ye sick, to your physician, and be not fearful of approaching Him because ye are filled with diseases; show them, and they shall be healed!

Children, draw near to your Father, and He will embrace you in the arms of love! Come, ye poor, stray, wandering sheep, return to your shepherd! Come, sinners, to your Saviour! Come, ye dull, ignorant, and illiterate, ye who think yourselves the most incapable of prayer! Ye are more peculiarly called and adapted thereto. Let all without exception come, for Jesus Christ hath called *all*.

All who are desirous of prayer may easily pray, enabled by those ordinary graces and gifts of the Holy Spirit, which are common to all men.

Prayer is the key to perfection, and the sovereign good; it is the means of delivering us from every vice, and obtaining us every virtue, for the one great means of becoming perfect is to walk in the presence of God. He himself hath said, "Walk before me, and be thou perfect." (Gen. xvii. 1.) It

is by prayer alone that we are brought into His presenee, and maintained in it without interruption.

It is of the greatest importance for the soul to go to prayer with courage, and to bring with it such a pure and disinterested love as seeks nothing from God, but to please Him, and to do His will.

Beginning by an act of profound adoration and annihilation before God, closing the corporeal eyes, and endeavoring to open those of the soul; they should then collect themselves inwardly, and by a lively faith in God, as dwelling within them, pierce into the Divine presenee; not suffering the senses to wander abroad, but holding them as much as may be in subjection. In this state let them pour out their wants before Him.

Again—the Christian, beholding himself in the state of a feeble child, soiled and sorely bruised by repeated falls, destitute of strength to stand, or of power to cleanse himself, should lay his deplorable situation open to his Father's view in humble confusion. Let him beseech this King of glory to reign in him, abandoning himself to God, that He may do it, and acknowledging his right to rule over him.

We must *abandon* and give up our whole existence to God, from the strong and positive conviction, that the occurrences of every moment result from his immediate will and permission, and are just such as our state requires. This conviction will make us content with every thing, and cause us to regard all that happens, not from the side of the creature, but from that of God.

The truly humble soul is not surprised at its defects or failings; and the more miserable it beholds itself, the more it abandons itself to God, and presses for a more intimate alliance with Him, seeing the need it has of His aid. We should the rather be induced to act thus, as God himself has said: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." (Psalm xxxii. 8.)

What is it you fear? why do you not instantly cast yourself into the arms of Love, who only extended them on the cross that He might embrace you? What risk do you run in depending solely on God, and abandoning yourself wholly to Him? Ah! He will not deceive you, unless by bestowing an abundance beyond your highest hopes.

We must surrender our whole being to Christ Jesus, and cease to live any longer in ourselves, that He may become our life; "that being dead, our life may be hid with Christ in God." (Col. iii. 3.)

